[638 cont.]

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[354]

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[Note on foreign text p. 654 cont.] on the oil. This is to prevent the wick from burning too far down into the bowl; in order to save oil, the lower half is filled with water. -- The Chinese dough-lamp of long life, ch'ang-ming teng, has nothing to do with this lamp; it is unknown to the Tujen.

the deceased's own family must present these gifts. A so-called paper-bowl also stands on the floor next to the bread and the water-lamp. After each meal some tea, soup, or milk is poured into it, and little pieces of meat, bread, vegetable, etc. [264] are thrown in, according to what the family has just eaten. Until the day of cremation the dead is always supposed to partake of the meals of the household. The paper-bowl is an ordinary earthen bowl; it gets its name from the fact that after the paper-burning the charred leaves are thrown in it (11). Along with the

[171]

11. [Foreign text p. 654.] The paper-burning is typically Chinese.

water-lamp it is emptied in front of the gate on the last day, when the death-box leaves the compound for cremation. It is not broken, but may be used again for other purposes.

764 On the third day after the death, the oldest married
782 daughter of the household appears with 12 loaves of bread. Then
593 the family loaves before the death-box are replaced by the daughter's loaves. This is called "bread exchange." This takes place each time a person makes an offering of loaves. The oldest daughter is followed in order by the younger ones, whether or not the corpse has already been put in the box. Unmarried [589] daughters of the household do not make offerings. Every time [152] someone offers loaves, he also burns white paper and weeps aloud; the men, it is true, do not weep (24).